Vol. II. BOSTON, SEPTEMBER, 1889. No. 9.

"Our part is to conspire with the new works of new days."—Emerson.

Social Science and a Rational Religion.

THE NEW IDEAL

A Journal of Constructive Liberal Thought and Applied Ethics.

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THE F. R. A. AND SOCIAL REFORM.

"In this state of things, and at just this stage in the seething of social tendencies and forces, the Free Religious Association, in my opinion, might do an important and much needed work for social progress. . . . . Were it to aid in furnishing such guidance, it would justify its past, and round its mission to a noble fulfillment."—*Wm. J. Potter,* pages 148–149 of this paper.

"I, for one, should be sorry to see the Free Religious Association die, but I should be more sorry to see it live unmindful of its calling to effect a complete brotherhood. It will not have done its perfect work until it has beheld, at least in vision, a new earth as well as a new heaven."—*O. B. Frothingham,* page 149 of this paper.

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[From J. M. HAWKS, M.D., Hawks Park, Volusia County, Florida.]

"I am anxious to honor and benefit myself by becoming a subscriber to **your most excellent journal.** The Report of the Free Religious Association's Convention, in July number, is a wonderful document. It is **a complete 'New Testament' in itself,**—Gospels, Acts of the Apostles, and an Epistle of Potter the Apostle. It is a good missionary document, and I trust it will be scattered over the country,—over several countries."

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THE NEW IDEAL.

BACK NUMBERS.

To NEW or old subscribers who care to own or circulate the numbers of THE NEW IDEAL from January to May of the present year, we will send the five for 25 cents. The list of Contents of each of these numbers is below. It will be seen that many important articles are included,—original writings by Frothingham, Conway, Potter, Holland, Underwood, Hinckley, Abbot, Montgomery, Whipple, Adams,—many others,—the leaders of the New Time,—a little library of recent important liberal literature for 25 cents. Order these numbers sent on missionary work to some friend.

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[From Dr. C. T. STOCKWELL.]

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James H. West, ... Editor.

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The object of The New Ideal is the discovery and propagation of constructive liberal thought, and the application of modern ethical ideals to the increasing problems of human need.

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EDITORIAL.

GENERAL TOPICS.

"The other side" is always welcome to representation in our columns, limited only by the limits of space.

Any contributor to The New Ideal who occupies more than three columns of our space in one article must forgive us if he finds himself ruthlessly cut in two.

More than half of what the editor himself prepares for printing in these pages, and desires *very much* to "go in," is crowded out every month. Will some of our frequently disappointed contributors here please find painful solace?

"TACKING TOWARDS SOCIALISM."

A correspondent writes that he perceives that The New Ideal is "tacking towards Socialism." We do not care particularly for the word Socialism, nor for the *word* "Nationalism." Let call who will. But we are glad to have any and all of our readers recognize that we are not wharf-tied, nor rock-stranded, nor even drifting. Tacking implies the most alert and earnest kind of activity. It implies also a known and desired haven. Brother, blow hard in our sails! Get a good grip on the helm with us. Help to light the lamps in the beacon-towers. Take a hand in dredging the harbor-bars. The haven is Peace!

THE POTENTIAL, NOT THE IMPERATIVE.

The opening sentences of Mr. Frothingham's article in the present number would imply that The New Ideal, in its last issue, spoke much more imperatively concerning the "duty" of the Free Religious Association, in the present social crisis, than our phrases here and there through the August paper were intended to do. "Might" and "could," truly; but the "would" was only to be proved by events, and the "should" was of the possible and the future, not the compulsory. Nor did we say that the Free Religious Association "indulged in mere talk." Indeed, in our July number, we said distinctly, "It shall *not* all end in words," and in the August paper the strongest language we used was, "It remains to be seen whether." Certainly, however, we ask nothing stronger, nothing more imperative, nothing more delightful, nothing more hopeful, than Mr. Frothingham's own Call as he closes: "I, for one, should be sorry to see the Free Religious Association die, but I should be more sorry to see it live unmindful of its calling to effect a complete brotherhood. It will not have done its perfect work until it has beheld, at least in vision, a new earth as well as a new heaven."

"A BROTHERHOOD OF CONSENT."

It is from Dr. Janes' essay on "The Evolution of Morals,"—just issued as the eleventh number of *The Modern Science Essayist*,—that we abstract the passage on another page under the above heading. Our readers will do well to study it in connection with most of the other contents of the present issue of this paper. Who will solve the riddle of where the golden mean really lies? But no matter what we call our dream, nor how we strive to attain it,—all discussion and agitation help on.

THE SINGLE-TAX IDEA.

Whether or not the most feasible plan with which to begin the New Social Order, certainly the Single-Tax movement is every week increasing in influence and momentum. *The Standard* prints regularly a growing list of over two hundred cities and towns throughout the States, where the movement is represented either by active clubs or by earnest individual workers, and these are probably by no means all that might be recorded. In this connection, the brief "object-lesson" on the last page of our present issue, headed "The Single-Tax Man and the Clergyman," is of point and value. It gives in a nut-shell the pith of this growing movement.

ONE OF TWO THINGS.

Passing recently, near midnight, on his frequent way through one of the poorer streets of Boston, after an excessively hot day, the writer was nearly run into by two little tots, perhaps five and seven years old, unkempt and soiled, who came swinging and singing along the sidewalk at that unrighteous hour. Thinking of his own wee ones, who, by that time, had been soundly sleeping for hours amid the coolest of white linen, their bed-room swept through by the freshest of highland breezes, he exclaimed,—"Why, little girls, isn't it time you were in bed and asleep?" One of them answered, "We ain't got any bed. We sleeps sometimes on the rags in the corner, but father's home to-night, and when he's home we don't have no bed. We've been to the river. It's cool down by the bridge to-night, ain't it?"

"Oh, for power! power to do one of two things!" wished the writer,—either of which would be an unspeakable boon

to the world, and over the consummation of either of which even angels might rejoice with songs and hallelujahs — or with grateful requiems. The power, namely, to bring nearer just and natural social relations to pass among men; or, otherwise, the power to administer chloroform to every new-born child coming into the world from parents lacking a sufficiency of material means for the proper execution of parenthood's privileges and duties. Either of which, it may be repeated, would be an inexpressible boon to men — a cause for rejoicing in all sentient spheres. When it came to the last dread act, the writer of these lines perhaps might hesitate; but, as it seems to him now, rather than have his own little-ones adrift on that low street at midnight, without where to lay their heads, and with no outlook for the future except of shame and pain and horror, he himself, with calmness, would administer the chloroform — or do with his children what that Pennsylvania mother did with hers, a week or two ago, when, after the death of their father, and having no bread to give them nor any prospect for the future, she met despair. She led her babies to the river-side, and there, in the desperate tenderness of mother-love, while the calmness of the sky looked everywhere down, and the sunlight danced upon the ripples, she drowned them, and then drowned herself.

"It's cool down by the bridge to-night, ain't it?"

THE VISION OF CO-OPERATION.

One of the oldest and most honored of living liberals,— a regular contributor to the pages of The New Ideal (an article from his pen is in the present number),—wrote lately: "Send me at once the following books. I see you are squinting towards Socialism, and I must read up." Again we must say that we do not care particularly for the word "Socialism." But towards *larger human Co-operation* we are more than "squinting"—much more than "squinting"! Ours is a full, free, open-eyed *gaze*. And our look shall not cease, nor grow weary, nor despair, till the loveliness seen now in vision has springing blood and gracious being in our midst. For she *is* beautiful to look upon, even in dreams alone,— a beaming sculpture, gloriously fair. Upon her forehead flames a star. Her features betoken love, coupled with strength. At her approach, injustice flees, and, with injustice,want and sorrow. Her eyes smile pity. Her outstretched hand rests tenderly upon the heads of pinched and ragged little-ones; her arm encircles needy mothers protectingly. She holds inclined the horn of plenty, overflowing. She gives no charity; she dispenses Right. Surely, as of old, a statue so transcendent deserves to be made to breathe and live! And she yet shall live: if not again, as once, through the instrumentality of the gods, then through the endeavors of men; of men who, through whatever of obstacle and experiment and failure and waiting, shall breathe into her nostrils the breath of their own divine life, and continue so to breathe, till she becomes a living soul. And then indeed, themselves as gods, they may look upon what, out of the love and yearning and anguish of their own being they have wrought, and, behold, it shall be very good.

ONCE A MINISTER—WITH A MEMORY OF THE HAYMARKET.

The editor has recently been reminded that he was once a minister! Only a few years ago was it, and yet already, except in the potent influence and memory of gracious friendships formed, has the fact of his ministerial experience largely passed from mind, in the more direct and practical work of the world which has since engaged him! It has long since ceased to be a re-possibility. He is blest indeed, however, in recalling that he was never a "conventional" minister, never a "bible-expounding" or "ecclesiastical" minister; that from the very beginning of what he deemed his settled "life-work" he was never even a "praying" minister. Even by the Unitarians of the radical wing he was known as a complete "Independent,"—though, at the same time, he is confident that he always had their respect, and at least once, since he left the West for the East again, was it a moment of exaltation for him to learn incidentally, by letter, that one of the leading Chicago Unitarian ministers had said to the writer of the letter that the only trouble with Mr. West was that "he was *supremely honest.*" And truly, a much greater satisfaction than any immediate acceptance of his "peculiar religious ideas" could have been to him then, is it intensely a satisfaction for him to be able to recall now that, throughout his entire ministry, greater to him always than the word "God" was the word "Man," and that the words most frequent in his discourses were the words "justice" and "brotherhood." But here — from one of the suburbs of Chicago — is the letter that has just now especially reminded him of all this:

Mr. James H. West: ———, Ill., August 8, 1889.

Dear Sir:—We noticed in the *Twentieth Century* your name as the editor of a paper published in Boston,—The New Ideal,— and wondered if it was the Mr. West of Geneva, Illinois, who used to give us such helpful lectures, and who expressed the first opposing word from a church pulpit in America to the frenzied denunciation raging from every rostrum and editor's room after the events of May 4, 1886. We are glad to know you are still at work in the humanitarian field,—you are so well fitted to be a teacher and leader. Accept good wishes," etc., etc.

The editor himself makes no claim to be a "teacher" or "leader." Far from this. Especially has he no atom of desire to be a "leader." The most he can do is little enough, and restricted enough. He is but one of many to-day who are eager, to the extent that is in them, to be "helpers on," and who are willing to give up much "for the joy" that thus is "set before them"—even though that joy be (as it may be) utter loss and defeat.

As for the reference, above, to that Sunday morning protest, following an event now passed into painful history, what, under all the circumstances, could any true man do less? History sometime shall rewrite whole chapters which men now deem sealed with the seven seals of eternal fixedness; and one of the chapters she will rewrite will concern the great wrong following the occurrences here incidentally brought to mind in these Topics.

"HOW TO LESSEN POVERTY."

Mr. Holland, in his closing sentence, disarms criticism of his current article. If he had not concluded in just that way, we might possibly have said, in noticing some of his suggestions, that "the law," as well as providing "that even the poorest child shall *not* have, to drink, any milk that is not pure and wholesome," might do well to provide, also, that every child *shall* have *some* kind of milk to drink; that "the regulations for inspecting steamboats" are doubtless very gratifying to a man working for sixty cents or a dollar a day, because when he goes off two or three times a year with his family, on a pleasure-trip to Florida or Paris, he doesn't want his silks and laces, not to speak of his wife and children, blown too often over the mast-head or into the water; that "the ordinance against fast-driving" is doubtless also a desirable and much-needed restraint on the reckless racing of this same man with high-blooded steeds on public thoroughfares; that the weary sewing-girl, after stealing an hour some Sunday afternoon to run in and look at fossil-bones, and at "picters and statoos," in the "museum or art-gallery," would doubtless readily be granted a half-cent more on each dozen shirts by her taskmaster, if she should only demand it, on account of her "increased capacity for earning money"; that inasmuch as "the railroads and steamboats enable the laborer to go to whatever place is most likely to give him work," the various transportation companies should at once be sued for damages for having

often in the past put off their conveyances the poor man without a ticket or money to buy one; that the sick mother, with a starving baby tugging at her dry breast,—her husband in prison for having stolen a loaf of bread for his children's need (he having been "out of work" at the time), —should doubtless drop on her knees and thank God that "many delicious and healthful articles of food, like oranges, pine-apples, bananas, and chocolate," one single taste of any one of which would be as nectar to her parched lips and her baby's, "have now been brought by commerce within easy reach of the poorest." How foolish she is to lie there and die, weak creature, when all these luxuries are "within easy reach"! And so on. But doubtless all this would be hypercriticism, so we are glad that Mr. Holland, in his last sentence, saves us the necessity for any such suggestions!

THE UNITARIAN OPPORTUNITY.

AGAIN, in the history of religious endeavor, a stone for bread and a serpent for fish! The Unitarians have "found their opportunity"—and, while almost apologizing to their readers for permitting an occasional note on home Social themes to enter the columns of their principal religious journal, they urge of late, in glowing earnestness, under the heading of "The New Departure," the need of devoted men, and, more than all, of devoted money, for hurrying American theological disputation into Japan!

> "Oh, join and help to carry
> Our mission-men abroad!
> A million of the Japanese
> Are dying without God."

We respectfully suggest a revised version of this pathetic hymn,—which might be sung as follows:

> "Come! join with strength and justice!
> Lift up the want-bowed head;
> A million in America
> Are dying without bread."

Certainly, in a myriad ways, the Japanese are more enlightened, more civilized, more prosperous, than Americans or Europeans. "Neither locks have they to their doors nor bars to their windows," for among them is little reason why one man should wish another's goods; and to the already high religion of their native land they certainly need not to add western theological technicalities! The world can get along much better without abstract definitions of "God" than it can get along without practical demonstrations of corn and wheat. If the Unitarians really want a "New Departure," they might attempt, for the first time in their history, something really touching human need. The ill-fed populace of the oppression-clouded hillside mining and manufacturing districts of Pennsylvania are far nearer and needier than the smiling, tranquil valleys of Japan. "If any provide not for his own, and specially for those of his own *nation*, he hath denied the faith, and is worse than an infidel."

NOT CÆSAR LESS BUT ROME MORE.

IT is feared by a correspondent that the paragraph in our last issue, contrasting the attention often paid to domestic animals with the inattention met continuously by human beings, may result in possible future carelessness on the part of many towards their household pets. In another column we let her earnest words speak for themselves. Certainly no sentient thing should be allowed to suffer unnecessarily. And as certainly, the intent of our paragraph was not the withdrawing of care from anything now receiving it. If people will continue to keep birds in captivity; if from the presence of pets in the home, in the way of kittens and dogs and rabbits, children are educated in humanity, and older people meet desired solace and companionship, the least that can be done for them is to give them thoughtfulness, and as generous attention as may be. Such a just state of society, however, as THE NEW IDEAL earnestly strives for, would permit a larger number of "pets," and still more generous attention to their comfort: it would not limit their "luxuries," it would increase them. And there might then be pets in *every* home, and humane education for *every* child. For that state of Society which might be, and which yet shall be, will not only not limit, to one atom's extent, any reasonable desire or opportunity on the part of those already "rich"; but it will give *to all* the *possibility* of such reasonable gratification and opportunity —a something that myriads at present do not have. And the New Era shall not be alone for man—whether rich or poor; it shall be for everything that breathes the breath of life. For we all have one common origin—life, in all its forms, is one—the mote that dances in the passing sunbeam is of such stuff, exactly, as men are made of—through all the ascending scale the pulsing, vital presence of the same Mother stirs us—and we have one common destiny. The future shall see this *recognized*, and, when recognized, the potent demands of kinship with all life shall influence every act of man.

THE F. R. A. AND SOCIAL REFORM.

WE hoped to present in this issue, instead of simply the two earnest articles by Mr. Potter and Mr. Frothingham, a dozen or twenty responses on the same theme, from similar influential helpers in liberal thought and endeavor. Immediately after the publication of our August paper, we addressed, personally, between twenty and thirty letters, to as many of the most prominent workers in and friends of the F. R. A., requesting their views as to whether the Association might, or ought not to, continue actively its recently happily inaugurated endeavor in the direction of Social Reform, and perhaps in some concrete, definite, and practical way. But a number of those addressed have not responded at all; others were too busily engaged in other matters, some of them of cognate import, to be able to write at present; one was just starting for England, and a number, probably, were away on vacations where it was not easy to make reply; still others, while expressing their hope and their interest, professed inability to grapple with the problem; and two were "not in the mood to go over the old story again." Possibly the language of the editor, in some of his letters, was infelicitous, for one or two responded sarcastically. A few wrote in opposition to any such thing as the Association's taking up the work suggested, but their letters were not intended to be printed. Mrs. Cheney thinks the Association has already gone too far in this direction. Col. Higginson claims that it would be "an impertinence" to suggest that the Association devote itself to anything practical,—holding, that is, that its endeavors, so far as they go, are practical already, and could not legitimately be more so. Mr. R. P. Hallowell, in a brief note, concludes: "The Association should not commit itself to the special demands of any social reform. To do so would be to commit suicide. Its efficiency depends largely upon its exclusive fidelity to its own mission." He adds, however, "Its *members* are free to attach themselves to any other organization," and "It is my observation that many of them already wield a splendid and potent influence, and for one I hope they will not impair it by an effort to convert the Free Religious Association into a Reform Trust."

And so the responses vary—as it was of course expected that they would do. Almost all are agreed, however, that the work itself is desirable; that, as Mr. John Wilson responded, "It is, as your own words express it, 'This divine work of the New Humanitarianism.'" The only difference is still, as so often before, as to the *method*, and especially as to whether, in the present instance, it is within the

province of the Free Religious Association to attempt any special reform work.

We turn, therefore, with interest, to the earnest words of Mr. Frothingham, and to the directly practical suggestiveness of Mr. Potter's article, and shall hope to present, in our October paper, from any who will voluntarily respond, something more definite still. Certainly we all know that,— as one visitor to THE NEW IDEAL Office asserted recently, —"The Free Religious Association, *if it would*, might head the Nationalist movement"; or, as another remarked, "might head *any one* of the various great movements of the time." But the question it has to decide is, whether it will deem it its *possibility* to head anything at all. Its membership comprises all shades of political and social thought,— Single-tax men, Nationalists, Socialists, Democrats, Republicans, Prohibitionists, Free-traders, Protectionists,— Infidels, Catholics, Episcopalians, Unitarians, Agnostics. But let Mr. Potter's word have careful reading. As the President of the Association, all will gladly give him hearing.

SPECIAL CONTRIBUTIONS.

WHAT THE F. R. A. MIGHT DO.

My dear Mr. West: THE ADIRONDACKS, August, 1889.

You ask for my opinion as to "how the Free Religious Association may actively, and at once, assume practical co-operation, of some sort, with the present rapidly growing economic movement."

I suppose that the emphasis in this question is intended to be expressed in the words "actively" and "practical," and that by these words is meant some effort at organization beyond what is involved in the discussion and publication of ideas. For the Free Religious Association has always given the same sort of co-operation with movements toward social advancement as it has in other questions of progress; that is, the co-operation of thoughtful inquiry and free discussion. Some persons seem to have inferred that the Association took a new departure at its last annual meeting, by the prominence given to the Social Question. But this is a mistake. The same theme, in some form, has been before the Association repeatedly,— no one special theme, perhaps, more frequently. The conspicuousness this year came simply from the fact that the old question has been suddenly lifted into new public prominence by various causes, notably by the large circulation of Bellamy's book. Social Science and Philanthropy was made a special topic at the first two anniversaries of the Association. At one of them, Mr. F. B. Sanborn, Secretary of the then recently organized Social Science Association, made a report of what was being done and purposed by that body. At the other, Wendell Phillips made one of his superb addresses, some of the closing phrases of which have remained engraven on my memory ever since. "What society needs," he said (I quote from memory, but substantially),— "What society needs is *justice*, not charity. Seek out, publish, incorporate, as fast as possible, the great facts that mean social justice. Let only justice be done between man and man, and Social Science will soon be dazzled out of sight by the millennium." In later years, the theme has again been brought forward repeatedly,— as when Mrs. Imogene Fales spoke in behalf of the work of the Co-operative Associations; when Col. Carroll D. Wright presented the needs of Arbitration between Capital and Labor; and when Dr. Heber Newton (and none whose privilege it was to be present can forget the high enthusiasm of that meeting) addressed us on the History and Claims of Socialism.

But earnest, impatient spirits are now exclaiming, "All this is *talk:* cannot the Association now *do* something?" Yet, certain it is that there is a stage in all reforms when talking, if there only be enough of it, and if it be earnest and wise enough, is a very effectual kind of doing. It is true that Wendell Phillips' demand for social justice has not yet been practically met — and consequently the millennium is not here. For one, I suspect that that ideal era is still a pretty good distance off, and that there is yet before us a long age of talking and thinking, and of tedious experimenting, before the human race will be capable of emerging from its struggles with brutal passions and the hard material facts of existence into the promised Social Paradise. Slow processes of mental and moral education are yet to be passed through, and a great deal of transforming of individual character from the phase of animalism to enlightened self-control to be accomplished, before that dream becomes a reality. The great variety of schemes for social reform, to be found among those who are equally earnest for reform, presents additional evidence that the age of inquiry and discussion, of the publication and comparison of views, of conference and talk, is by no means yet past. As it was, twenty years ago, when Wendell Phillips sounded the tocsin of all moral reforms, so the problem still is,— not only to get Justice done, but *how* to get it done.

Now, in this state of things, and at just this stage in the seething of social tendencies and forces, the Free Religious Association, in my opinion, might do an important and much needed work for social progress,— a work, too, precisely in line with the previous aims and methods of the Association: only a completer development and organization of those aims and methods. I see no occasion, nor utility, in the Association's converting itself into a specific Social Reform Society. That field is already amply occupied. Besides the National Social Science Association, there are several such specific societies now in existence,— as the American Economic Association, the general organization of Associated Charities, the Co-operative Association; not to speak of the more recently organized bodies of "Nationalists" and "Christian Socialists," and of numerous other still more special societies for the cure of social and political wrongs. There would seem to be no need of another competitor in this field.

But is there not another field for Social Reform, more general, and not yet occupied except so far as the Free Religious Association already occupies it? Is there not some *central unifying principle* in which all genuine social reforms have their root, and by which all varieties of reform may be harmonized and made ultimately to converge to one aim and end? And might not greatly beneficial results be possible, if the earnest and thoughtful representatives of these various and often conflicting and contradictory societies and methods could be brought together for an exchange and comparison of opinions, for the stimulus to thought and action which such an exchange would tend to produce, and for such united practical work as they might find they could do together?

In my view, there is such a central unifying principle, from which all the Reforms radiate,— all even deriving from it that very sense of obligation which inspires them to make society more righteous. And I believe that it would be a source of strength if the advocates of special reforms were to recognize and act upon this bond of union.

I should call this principle *the religious principle in the human mind,*— the religious principle as it has emerged from the sway of superstition and ecclesiastical dogma, and may be said to be scientifically delineated to-day. But, however called or defined, it is the principle whence comes to man the obligation and the power to put down error and evil, and to co-operate with all the world-forces that make for truth and right. The Free Religious Association is itself organized on this principle, and thus, in the nature of

the case, is constitutionally qualified for the unifying work above suggested.

Yet I would not have the Free Religious Association abandon all other interests and work for the specific consideration of Social Problems. In the wide field of progress there are other sections where its word and action are also still needed and might well be increased. The full amelioration of human society will not be accomplished exclusively by specific social reforms. Truth rounds full circle, and the universe invites thought in every direction.

But, in order to obviate that intermittence and scattering of effort which have been in a measure necessarily incident to the past methods of the Free Religious Association because of the very largeness of its field, I would favor a division of its work into sections, according to the interest of members in this or that department of thought and activity. Two years ago, at the annual meeting, I indicated four sections into which the topics that had occupied the attention of the Association might be naturally divided,—each section to have its own organization and autonomy, but all to be united in one general Executive Committee. One of these sections was Social Science and Applied Ethics. The suggestion did not meet with sufficient response to be carried into effect. But I am still of the opinion that some such subdivision of interest and work will be necessary if the Association would retain its old fundamental breadth of purpose, and at the same time qualify itself for more effective activity and influence in meeting new demands.

Suppose, then, such a subdivision into sections to be effected. There would be a section specially devoted to the manifold problems of Social Science, with the object of securing practical amelioration of human society. This section would naturally draw to it those persons who are particularly interested, whether theoretically or practically, in humanitarian work of whatever kind. It would seek especially to bring into mutual conference and acquaintance those who have had successful experience in that kind of work. It would seek reports of such work from all parts of the country, and of the world even, and become a central bureau of a valuable body of information for inquirers and new workers. It would encourage and be in correspondence with State and District Societies that aim at any kind of social improvement. It would especially seek, by public meetings and publications, to stimulate people, and particularly its own members, to make local groups for conference and work wherever they may live, in cities or in the country, and to take practical hold in some way for improving the social conditions of their own locality.

Thus would I sketch, in a general way, what the Free Religious Association might do as a practical helper toward the solution of social problems. But I leave the sketch to be filled out, as every earnest and thoughtful mind, aroused to the urgent importance of the subject, can readily do. I wish to say, however, in conclusion, and I say it with maturity of deliberation, that I would have the Free Religious Association, in this practical work, never for one moment lose sight of the *Thought*-side of the work, which has been characteristic of all its activities. Thought, enlightened Reason, is an essential condition to the successful solution of all human problems. Just now, on these questions of social amelioration, there is an uprising of popular sentiment which may be turned to the grandest results. Sentiment is the motive-power of social movements. But it needs to be balanced and guided by wise thought to make it an effectual power for human good. Even this fine humanitarian sentiment of our age, unguided by rational thought, may waste itself and waste society. Controlled by reason, it may mean salvation to society and civilization. Were the Free Religious Association to aid in furnishing such guidance, it would justify its past, and round its mission to a noble fulfillment.

There is hardly need to add that this plan which I have sketched assumes a large increase of interest and membership in the Association. Nor am I so wedded to any plan of my own that I shall not be ready to aid other methods which others may propose, and which may seem to me to be wise and to promise good results.

Wm. J. Potter.

THE F. R. A. AND SOCIAL REFORM.

In the August number of The New Ideal it was intimated that the Free Religious Association might, could, would, and should take up social questions. Is this demand quite generous? * There is no greater mistake than to say that the Association indulged in mere talk, unless it be added that the talk was to some purpose. Wendell Phillips praised talk as the pulverizer of institutions. The Free Religious Association aimed to pulverize instituted forms of religion. Its object was to establish the universality of religious ideas; to prove the spiritual brotherhood of man; to substitute the scientific for the sentimental method in theology; to overturn the barriers, not between sects only, but between Faiths, so that all believers should be friends. This was good work; work enough for one time. Every age has its own task, and this was the one proposed.

That epoch has passed away. New eras bring new duties. These gains are pretty well secured in the centers of thought, though a Society is still required, to keep them prominently before the mind, and to lay stress on them. This would seem to be the errand assigned to the Free Religious Association, and it must always hold this in view whatever fresh undertakings it may engage in. It was never a philanthropic Association,—not because it lacked humanity, but partly because its aims were different, partly because philanthropy was conducted on the old principle of condescension, and partly because it had no money; chiefly for the reason that it was bent on another sort of fraternity.

The original leaders of the Association can hardly be expected to throw themselves into new enterprises as they did into that. Some of them are old; some are infirm; some are immersed in literature, politics, science; some are, as all were once, active pastors. The younger men in the Association, naturally less interested in the old issues, and absorbed in more modern problems, may carry the organization into unoccupied fields. The way is prepared. The spiritual fellowship insisted on by their predecessors lends itself easily to social reconstruction: all the more so as recent theories are rational in their character; human not ecclesiastical; in the best sense of the word, reorganizing.

The introduction of Mr. Bellamy was no accident, but a distinct recognition of new demands. The older members will watch with sympathy the effort to meet these demands, and, if unable to aid materially, will give encouragement to the laborers. Only let the new aim be regarded as in a line with the old one, as a plan for clamping men together; an arrangement for the reconstruction of order on the basis of equity; a scheme for the moral regeneration, the free development, the full satisfaction of mankind.

I, for one, should be sorry to see the Free Religious Association die, but I should be more sorry to see it live unmindful of its calling to effect a complete brotherhood. It will not have done its perfect work until it has beheld, at least in vision, a new earth as well as a new heaven.

O. B. Frothingham.

*See editorial comment in *General Topics*,—"The Potential, not the Imperative."

When the call of duty beckons,
Brother, be not thou the laggard.
Justice waits thy strong endeavor.

GENERAL CONTRIBUTIONS.

NATIONALISM OR INDIVIDUALISM?

Man is born a Nationalistic animal.—*Aristotle.*

THIS restless dissatisfaction everywhere,—what does it portend? Development or demolition? Merely the breaking of Idols, the dissolution of all that Western civilization whilom cherished? Or does it, does it in verity, signalize the rise of a brighter day, the birth-throes of the era of humanized mankind, the forthcoming of the long-presaged millennium of brotherly communion, of blessed peace and good-will on earth?

Are we really about to discover the means of liberating our dealings from the rapacious stress of animal needs?—of abolishing the invidious greed that is swaying with ruthless insensibility our industrial relations; that, accoutered in deadly armament, is still threatening the overthrow of one nation by another? Shall we now, erelong, succeed in making unhindered room for that deeper, that truly human life, that binds man to man with willing acts of justice, with sympathetic disinterestedness, with far-outreaching loving-kindness? Shall helpful union, at last, redress the world-old iniquity of mutual strife and crushing rivalry?

Nature, with peremptory cravings and scanty fare, compels animal existence to run its course in narrowest grooves of warring appetence. Where Life meets Life, there, incontinently, it engages in deadly struggle. Sea and land are turned into one vast fighting-arena; and big and small, frantically driven by hunger and lust, fall to and contend in rage and anguish for who shall feed and who be devoured, for whose race shall thrive and whose be crushed. Brute Force armed *cap-a-pie*, and cruel Cunning equipped with slyest trapping-gear, gain the day, and transmit their victorious craft to future generations, who, vested with these accrued advantages, set to at once to perpetuate the dire spectacle of Life's world-wide, internecine war.

But, slowly, amid this universal carnage, feelings of essential kinship gather force to overpower—in nearest grades of relation at least—the savage promptings of self-seeking avidity. Vague premonitions of the intrinsic solidarity and essential interdependence of Life's individuated forms begin to thrill the covetous heart. Strangely tender, bountiful, heroic affections master the ferocious prowlers in presence of their mate, the complement of deficient self, as also at the sight of their offspring, bearers into futurity of their own rejuvenated being. The hostile fury of the appetitive passions becomes thus assuaged with a self-transcending concern for the needs, for the sentiments of those other ones. The weaker mate, no longer brutally pounced upon, is assiduously wooed with amorous blandishments, and, instead of enviously regarding the growing brood of ravenous young as curtailers of their own portion, parents gladly stint themselves to satisfy the helpless wants of these new-comers; nay, mothers, in rapturous devotion, nurture them with their own life-substance.

These tender family ties, that in their self-transcending affections so puissantly symbolize the mystic unity of Life's particularized forms and flowing generations, are however soon severed again by pressing want—want of sufficient aliment. Hunger, with imperious call, drives asunder in its all-absorbing pursuit of satisfaction those that naturally belong together; obliterates the awakened feelings of attachment; and, erelong, ruthlessly sets even close blood-relations to fight one another for appropriation of sustenance. Savages contest in furious battle advantageous hunting-grounds; Nomads rich pastures; Agriculturists fertile lands; Capitalists the usufruction of labor.

It would almost seem as if Hunger, with its brood of invidious passions, were the supreme artificer of life on our earth. It shapes a multiplicity of instruments of satisfaction, and then orders in every detail the mode of existence best suited to the sundry ways of food-appropriation. Indeed, animals of all kinds appear out and out, bodily and mentally, fashioned for hardly any other end than that of seizing particular sorts of things to eat, and to attack and defend themselves accordingly. Who, in truth, can deny that, whatever form Life assumes in the real world,—outside the head and heart of amiable dreamers,—this, to all appearance, is what it actually and essentially comes to?

Yet, a deeper view discloses that all these multifarious means of satisfying the prepotent craving of Life, subserve in reality a higher purpose; subserve, unmistakably, the preservation of the organic life-structure, laboriously wrought by endless vital toil; the preservation, above all, of those subtile and intricate sense-relations that, in their inner awareness, come to illuminate individual consciousness with the revelation of the characteristics and efficiencies of the outside world. In fact, all other vital functions minister to the life of outside relations, embodied in the senses, their nerve-connections, and the voluntary muscles. And not altogether have these revealing sense-relations reference to purely animal needs. Not altogether, throughout the entire scale of animal life, is the perception of external nature wholly instrumental to a more efficient satisfaction of the elementary cravings.

The sense-revealed awareness of what outside things signify to the organic being, throws conscious light also on its own intrinsic nature. Reflected on the foil of the inner perception of outer things, *self*-awareness takes its rise. And this introspective awareness brings with it, as its essential manifestation, a growing consciousness of the value and import of the innermost sense-hidden life of the feeling and perceiving individual. He comes to recognize in his emotions and volitions a wealth and worth of vital being, fraught with such sublime depths of joy and sorrow as renders insignificant and vulgar the lower pleasures and pains of animal life.

It is, however, only in man, that this self-knowledge attains any degree of precision; for the discrimination of its finer distinctions is dependent on the system of voluntarily producible signs of recognition, called language. Language is pre-eminently the instrument of our liberation from the pressing needs and direct incitements that otherwise control animal existence. By dint of language, we carry with us, wherever we go, the knowledge of the world, and therewith the possibility of prudently and wisely guiding our further course. But language is, moreover, the instrument that opens to us the otherwise unrecognized significance of our sense-hidden being. We get to know distinctly our own self-reflecting emotions and volitions only when we discriminate them by the aid of figurative language borrowed from sense-perception. We then recognize affections to be *ardent* or *frigid;* volitions *lofty* or *base;* the inner self *high* and *broad*, or *low* and *narrow* minded. And as civilization advances, it is this self-knowledge and its expression which assumes more and more the leading part in life. Indeed, all we most prize in Culture refers symbolically to the intrinsic worth of our sense-hidden being.

This clearly in view, we cannot fail to understand what the supreme aim of human culture has naturally to be. After having recognized that the dominating cravings of Hunger and Sex subserve self and race-preservation; subserve, in verity, the preservation and transmission of the gathered wealth and abilities of life; after having recognized the subordinate value of these tyrants of Life, it becomes strikingly obvious that all bodily and mental means at the disposal of human individuals have, as supreme aim and end, the fostering of that sense-hidden, inner self of

theirs, which finds its satisfaction in the endeavor to express its transcendent worth and meaning in outward symbols and doings; — symbols and doings, which have the office of mediating the interchange of sentiments with beings, who in the depths of their own personality are partaking of the same transcendent wealth of inner life. Rightly to understand the true aim of civilization, we have to realize that, in so far as we are human, all external manifestations of life subserve essentially the one purpose of making the sentiments and gifts of our inner being known to one another.

Surely, Life's true aim and satisfaction does not, with us, consist in the procuring of food, raiment, and shelter, but in the social exercise and enjoyment of its higher attainments. All that goes to make man pre-eminently human, ministers to those loftier social ends. Expression of face and voice, gesture, language, together with all other modes of social inter-communication, gain intrinsic value in measure as they symbolize the inner worth of our humanized nature. The graceful and vigorous training of our body, the faithful and masterly performance of tasks, the adornment of person and surroundings, the execution of all manner of works of art; this, and everything else not immediately instrumental to animal needs, strives to give perceptible expression to the sentiments that merge into consciousness from the wondrous profundity of vital being, and that, through such rich array of outward signs, are eagerly appealing to the sympathetic response of fellow-beings.

And here, for guidance in social matters, it is of decisive importance to recognize that all those higher sentiments which make up our veritable life, together with their divers modes of expression, have originated through social intercourse. They have, in consequence, one and all, consistency and significance solely in an appropriate social medium. A being, born in the shape of man, but not nurtured with the social pabulum, is no man at all. Even the loss of but that one inlet of social nutriment, our hearing, deprives us of more than half our humanity. A deaf child, untutored by artificial means, remains in a semi-brutal state all its life. No such monstrosity exists in our world as would be an autonomous, self-sufficient personality. We are all social beings to the core, strictly conditioned, in everything that is human in us, by social relations. Whoever turns his back on society, absconding with the wealth of culture he has received from it, renounces thereby his actual humanity; lives henceforth a human life in deciduous memory only; runs in fact to utter waste, though his isolated soul were to build itself ever so "lordly a pleasure-house, wherein at ease for aye to dwell."

The prevailing notion, that the essence of our being does not in all reality consist in its social nature, but in an autonomous principle, whose supreme mission on earth is on no account to spend itself in social life, but on the contrary to liberate itself as much as possible from social entanglements; — this unnatural, anti-social, inhuman superstition has long obstructed and is still obstructing the ways that lead to veritable human progress and satisfaction. By diverting into ecclesiastical channels the acquisitions of the higher life engendered by the social medium formed by the State, it tends to build up the church at the expense of civil life. Each single member of society, instead of endeavoring above all to give adequate expression to the super-individual solidarity of Life, which binds him to fellow-beings through organic, and therefore inalienable community of nature, becomes, on the contrary, chiefly concerned about the eventual fate of his own indiscerptible self.

This paramount anxiety about the salvation of one's particular soul, constitutes religious Individualism. And the same conception of autonomous personality, which in its religious turn leads thus to the isolation of the inner life of the individual, in hope of eternal bliss or fear of eternal torture, leads in its secular turn to political Individualism, with its striving for complete personal self-regulation, and its fighting shy of all social control.

Ignoring the fact that man is human only in so far as his inner being finds expression in an appropriate social medium, — which medium can be furnished only by that general, duty-assigning organization of social life called the State; — ignoring this supreme truth, political Individualism declares that the State has, as legitimate office, solely the protection of persons in their right to live as they please, provided they do not infringe on the right of other persons to do likewise.

Of course, the indiscriminate individual license implied in this individualistic profession, meets on every side with speedy contravention through the very nature of things. Civilization, of whatever kind, is rendered possible only by co-operation of individuals. And no sort of working together for a common end can be carried on without individual submission to general rules of action; rules imperatively prescribed by the purpose for which co-operation takes place.

EDMUND MONTGOMERY.

[To be concluded in the October number.]

FREEDOM OR LIBERTY.

THE Nationalist movement, in my opinion, is an evidence that the American mind is just now undergoing a considerable change. The Anglo-Saxon, whether here or in the old country, has hitherto been considered the very embodiment of Individualism. It is on this fact that Henry George founds his contention that Socialism will never succeed here or in England; of the two he says that Anarchism is far more congenial to the Anglo-Saxon spirit. He would be right, if his premises were true at all times. Individualism, the principle that has been ruling for the last century, idolizes "liberty"— the not being at all restrained. It assumes that we are monads, each governed by independent laws, inherent in himself. It will not tolerate the least infringement on this "liberty," and claims for each the right of abusing as well as of using what he possesses.

That the Anglo-Saxon has for a couple of centuries, more than any other nationality, embraced this principle, is admitted; but it may be denied that it is a part of his nature. Moreover — and this is the very issue between Socialists or Nationalists and their opponents — we contend that the principle, with all that it stands for, is essentially false; but we show at the same time that, during the last few centuries (which we claim form a transition period between the Middle Ages and the New Social Order), Individualism has been exceedingly alluring, enthroned as the ruling idea, and really productive of a vast amount of good. Anglo-Saxons, as practical nations, utilized it to its fullest extent.

But now we come to another phase, which George overlooks. The same Anglo-Saxons have come to see that Individualism is fast becoming productive of more and greater evils than benefits, and they have, therefore, some time ago, commenced to repudiate it. Trades-unions are in point. Englishmen — thought to be *par excellence* Individualists — were the first to bring these Unions into the world, and have brought them to a more flourishing condition than any other people. Yet these Unions are purely anti-individualistic, i.e., virtually socialistic in spirit, in that they demand of their members the postponement of their private interests and the deferring of their personal judgment to the interests and judgment of their fellows and their class.

Individualism, thus, is not so much a characteristic of a race as of a period; but undoubtedly, whenever a person has once embraced it, it is almost impossible to dislodge it,

when he has reached mature age. It is well that those who wish to impress their fellow-men should be aware that Society is composed of these two classes — those who are Individualists in temperament, among whom Herbert Spencer, Henry George, Benjamin Tucker and John Most belong, and those who are Socialistic in temper. It is hardly worth the trouble to try to convert the former. It is better to reserve our forces for the younger persons among us, and those who have as yet no settled convictions. Moreover, Evolution is our mighty ally. I am convinced that every baby now born has a brain more and more twisted in a Socialist direction; that we all are breathing an atmosphere more and more charged with Socialism.

This is the essential difference: Individualism emphasizes "liberty," and Socialism "freedom"; and this, indeed, is a difference with a distinction. The former, the Latin term, is negative, meaning simply being "at liberty," which may be good or bad, as the question is answered, "Being at liberty to do *what?*" The Anglo-Saxon word "freedom," on the other hand, means something positive: to have *power* to do what we *ought* to do.

In these two terms we have the Established Order and the New Social Order in a nut-shell.

Let it be granted that, now, every one of us, on coming to man's estate, is "at liberty." Well, that may be a very nice thing for those who have means. But of what earthly use is it for the Have-nots?— for the toiling multitude, the majority of whom, even in such favored localities as Massachusetts and Illinois, cannot possibly make both ends meet unless they deprive their children of schooling and send them to the factory? And what in particular does it profit those who would call themselves happy if they had the privilege of toiling on an average eleven hours each day for a mere living — the dwellers in our Social Inferno, the shame and sorrow of our civilization? All that the latter are "at liberty" to do is to starve. One thing of the very first importance to learn and appreciate is the fact that all restraints are far from being evil things; that there is some restraint that is, in the highest degree, desirable; which in truth may be called "blessed." Here, indeed, lies the enormous difference between being at liberty and having leisure. There are, unfortunately, numbers of our working people in every town and city who know to their cost what a horror it is to have too much "liberty," — in the form of enforced idleness. On the other hand, a man who is daily employed in work for which he has peculiar aptitude, and for just so many hours as to make it pleasant, and who is rewarded for it in sufficient degree to lead a human existence, — he possesses, in his free time, that supreme blessing — leisure, the mother of all advancement.

This latter desideratum, precisely, it is which Socialism or Nationalism will give to everybody able and willing to work,— to be occupied. It will guarantee to him suitable employment, for certainly not more than eight hours a day, — probably, say, six hours,— and pay him, even for the lowest work, such wages that he and his family can lead a life proper for a human being. In other words, it will secure to him the highest good leisure,— which in its fulness is really synonymous with "freedom." How outrageous it is that, at this stage of our civilization, a man must call himself happy and well off when he must toil every day from morning till night for a mere living — when he merely lives in order to work! Is that what life was given us for?

That Socialism can accomplish this may be conclusively proved; but another article will have to be reserved for that. I shall use the remaining space here in meeting an objection which opponents are sure to bring forth as their last one. They will say: "No matter how desirable certain restraints may be in themselves, our people will not submit to them, if it can be helped,— and Socialism involves more restraint than the present system, and that settles it."

This is the final and, perhaps, greatest mistake our opponents make,— this of supposing that Socialism means a paternal government, with continuous compulsion from top to bottom. The administration we have in mind is a far different one; which in particular will relieve our employed class from their accursed dependence on their employers. It will limit the functions of the Collectivity simply to that of being the General Manager. If we indeed contemplated making a Congress sitting in Washington the director of all the business in the country, in all its details, then ours would truly be a wild scheme. But Socialism will let the workers of the country do the work in which they are engaged in perfect liberty; that is, with liberty to work as many hours as they please, and to distribute their rewards among themselves in such ratios as they may settle among themselves, and under such foremen and superintendents as they themselves have chosen; — certainly a liberty which they have not at present! LAURENCE GRONLUND.

WOMAN AND CURRENT REFORMS.

THE world has always had its dreamers — exceptional characters, who, as philosophers, poets, moralists, or preachers, anticipating and seeking after a higher life than existed in their time, have lifted humanity, step by step, until it has reached our present degree of civilization. And, as every advance makes the next move the more rapid, and the leaders and followers therein the more numerous and determined, we find ourselves, to-day, in a period which we are inclined to call, especially, an age of progress. The new thoughts, the more unselfish interests, the searchings after better ways of living, are of greater variety, of wider scope, and of deeper significance than have heretofore occupied the attention of the world's thinkers.

The advance in religious ideas, throughout what is called Christendom, is now not alone noticeable among those who have broken away from the churches, and established their right to rational free-thinking, but it marks the utterances and the evident beliefs of a large class of those still claiming to be orthodox, in a manner and with a certainty that strike the independent observer, at all points of contact with what is called the religious world, as a remarkable growth of the fruit of the Free Religious and Ethical movement of these latter years. The creeds may remain the same, and high churchly authorities may oppose their revision, but the heads and the hearts of the masses of the church-going people are emancipated from their grossest features, and the clergy, as an eminent divine was heard to declare in a moment of candor, have learned to give to these creeds "new interpretations." Hence, the acceptance of the odious doctrines of former times is not enforced upon new converts, and the utterances of the pulpit concerning them are so modified that there is little sense of their actual import conveyed to the common mind. Who talks loudly now, of the lake of fire and brimstone, which used to be kept burning before the eyes of the unconverted and the heretical; or even of eternal misery in any form, except in terms of such mildness as to rob the whole matter of its former terrors? What intelligent preacher holds up "the atoning blood" as strongly as he presents the example of the heroic and blameless life of the young reformer of Nazareth? Who preaches the doctrines of election, and foreordination, and justification by faith, and total depravity, and the perseverence of the saints, with the earnestness which characterizes the appeals of modern theologians for individual responsibility, and their warnings of the moral deterioration consequent upon every step in actual wrong-doing? Who but the most unenlightened and bigoted make

the special preparation for the life to come a separate and more worthy undertaking than the formation of good character and the practice of good conduct in the every-day affairs of human life? Who says, now, as in days not long gone by, that mere morality is worthless, and only faith is needful for the salvation of the soul?

This revival of interest in the uprightness of life is manifesting itself in numerous conceptions, devices and plans for the promotion of human welfare and the improvement of human conditions in all the departments of life. There surely never was a time when so much humanitarian sentiment, so much faith in humanity itself, prevailed in the hearts and found expression on the lips and in the acts of men and women, as is the case at this time. Beginning, usually, with persons freed from sectarian fetters, it penetrates that strong-hold of conservatism, the church, and is finding its way into many of the pulpits. More morality and less theology is conspicuous in the sermons of to-day, even among those outside of what is called the liberal faith.

The questions of international peace, social reform, total abstinence from intoxicating drinks, social purity, and other topics of like importance, are daily becoming of absorbing interest in many new minds. In every economic theory now urged by its supporters as the one panacea for human ills, there is at least to be found much truth, and always the good intent and the desire for what is wisest and best. The Single-tax theory of Henry George, National control of industries and property, co-operative enterprises, profit-sharing, and every other step toward harmonious and just relations between capital and labor, the employer and employed, are all worthy subjects for careful consideration, and, as far as they can be found practical and useful, should be put in operation. Every attempt for social improvement, even if it fail of apparent result, helps forward the grand march of progress.

The late Annual Meeting of the Free Religious Association was a notable example of this universal struggle which is astir in the human mind, and also of the harmonizing effect of such struggle between persons of different creeds, professions and practices. What are speculative beliefs concerning the unseen and the unknown, compared with the great interests of humanity here and now, which is suffering great loss before our eyes for the lack of comprehension of its necessities, its duties, and its rights? There should be no wrangle between the advocates of the different plans for social reorganization, for they all are tending upward.

The discussion of these economic questions, at this best of the Conventions of the Free Religious Association, lacked, however, one element which, in my estimation, should never be lost sight of in the consideration of any measure of practical reform. The leaders in the Free Religious movement are, almost without exception, friendly to the enfranchisement of women. And yet, at that meeting, in the otherwise exhaustive discussion of the various plans for the reorganization of society, there was no mention of this question, except a slight favorable allusion in the somewhat dissenting speech of Mr. Garrison. Now, there has come a stage in the advancement of our race when, co-incident with the decline of superstition and bigotry, its ethical progress is unprecedently prominent, as a necessity, in the minds of its most earnest and broad-minded benefactors, with whom morality has become a vital element in their religion. Their attitude arouses to unusual energy the opposing forces of selfishness, sensuality, greed, and lust for power and place, strengthened by the conservatism and authority of the old religious ideas, in minds where they still hold sway. With such powerful influences at variance, the battle between right and wrong threatens to be long and fierce.

In this struggle a new element is needed on the side of right and justice;—and where can it be found, except in the great reserve force of the qualities peculiar to women? All persons, therefore, who realize that no social reform is possible now, to any satisfactory extent, which does not include in its demands the perfect equality, in every respect, of woman with man, will not fail to bring this assertion into every discussion of measures for a beneficial reorganization of society. Not until the mothers, wives and daughters of humanity are admitted into the administration of all its affairs; not until the respect and protection which such equality bestows have been established as settled, undisputed conditions of human life, can any just and righteous system universally prevail among men. The injustice everywhere dealt out to women is the crying evil of this generation; and it is weighing down all attempts at reform.

When the skill, the wisdom, the keen moral perception, and the faithfulness, which direct and govern the best regulated households, are brought into the service of the Town, the State, and the Nation, then shall we see a growth in all social, civil and national economies such as, heretofore, the world has not beheld. ELIZABETH B. CHACE.

HOW TO LESSEN POVERTY.

I.

THE man who offers to remove poverty speedily and completely is worthy of no more attention than if he professed to cure cancer or leprosy instantaneously and entirely. People who are below the average in health, strength, and capacity for making money, will always find it hard to support themselves by their own exertions. A girl who knows no trade but type-writing, and who can write but fifty words a minute, will earn much less than one who writes one hundred, especially if the fast work is the more correct. A carpenter who needs to be watched constantly gets lower wages than one who does not. Long continued illness may reduce a whole family of industrious people to hopeless poverty. Some members of the community fall as necessarily below the average standard of comfort as others do below the average standard of height. Thus the only question is, how poverty is to be *diminished.*

Let us begin with those people who barely succeed in supporting themselves by hard labor, and with great privation. We should do all we can to keep such as these from becoming paupers; and therefore we should take care not to give them money which they have not earned. A court in London was once full of industrious families; but some professional beggars moved in, and their calling was seen to be so lucrative that it was gradually taken up by all their neighbors.

To find out what sort of help is really needed by the industrious poor, we should look at those agencies which are now actually doing them good. In the first place there are the laws which protect them not only against violence but against fraud and contagious disease. In Boston, for instance, the law provides that even the poorest child shall not have, to drink, any milk that is not pure and wholesome. Then there are the prohibitions of diseased meat and stale fish, the regulations for inspecting steam-boats and tenement-houses, the ordinance against fast driving, and many other statutes directly designed for the protection of health and life. The special regulations for the benefit of operatives in factories need no comment. Any one who examines the laws against liquor-selling now on the statute-book in Massachusetts will see that, if they were faithfully executed, they would do much to check intemperance.

A second agency, now at work for the reduction of poverty, is the public school, recently much improved by the introduction of manual training. Then, third, there are

various public institutions, like libraries, reading-rooms, museums, and art-galleries, which diffuse intelligence, and increase capacity for earning money.

When we consider how much is done by the State in these particulars, we see how utterly unjust it is to complain that our government neglects the poor man. In fact, he is much better off in all these respects than he ever was before. We do not have to go back very far in history to come to systems of legislation as definitely meant to keep him down as ours is to raise him up. Consider how much better off the people of France are now than they were a hundred and fifty years ago. Similar gains have been made by the laboring classes all over Europe; and there are few members of our own population who are not better off than were their ancestors on the other side of the ocean. No fact in all history is more certain than the improvement of the condition of the working-class under free government and modern civilization.

We see this still more clearly by glancing at some beneficial agencies, which were not created by the State but by the enterprise of individuals. The railroads and steamboats enable the laborer to go to whatever place is most likely to give him work. The newspaper and the cheap book supply him with the information he needs most in order to use his strength and his money to the best advantage. Many delicious and healthful articles of food, like oranges, pine-apples, bananas, and chocolate, monopolized in former times by the rich, have now been brought by commerce within easy reach of the poorest. Clothes and all other articles which are made by machinery are now much cheaper, as compared with the rate of wages, than when they could only be made by hand; and the benefit to the poor has been greatly increased by the number of new inventions, like the sewing-machine, the lucifer-match, and the kerosene-lamp. It is almost impossible to state all the particulars which ought to be kept in mind in order to realize the immense benefit of our modern industrial civilization to even the poorest members of our community.

The poor laborer now gets more benefit from individual enterprise, and also from the State, than ever before. He does not yet receive all he ought to have; but our best way to help him is to improve and enlarge these beneficial agencies. The worst thing that could happen to him would be the overthrow of our existing system of individual enterprise and free government. Bad as his condition still is, it is much better than it ever was before. Comparison of his present condition with what it was in the Middle Ages, or even in the seventeenth century, shows that modern society is on the right track. The world moves forwards. To try to change its direction is simply trying to stop its course. The true reformers will do all they can to make the established movement more rapid and complete. However highly they may respect the motive which animates the would-be revolutionist, they will take care not to let him block the path of progress.

Let us consider what other practical ways of helping those who help themselves can be opened in the same general direction with those now in effect. And first of all it is high time to get rid of that mediæval institution for making the rich richer,—our tariff. Even the supporters of our present system admitted, last Summer, that it benefited no one so much as the Pennsylvania manufacturer. His gain is the loss of all the rest of us, especially of the poor. The benefit we receive from free competition is so great that we ought to insist on our right to buy what we want in the best market, without being restricted to what is made a bad market for all except the favored few. If I do not make this plain to every reader, I need only appeal to such facts as the constant rise of prices under the joint pressure of Trusts and tariff, the taxation of the poor man's clothes at higher rates than the rich man's, and the exclusion of knowledge by our duty on books. We must remember, too, what general and severe reductions of wages have recently been made in the most highly protected industries. At all events, it is high time to begin to adjust the rates with at least some slight attention to the interest of the poor.

But the heaviest tax now levied on the poor man is the demand made for his one day of leisure by the church. It is a sacred duty to take some exercise and amusement every day we live. Those who are able to get little or none during six days of the week, ought to devote the seventh to getting all the exercise, recreation, and amusement they can, especially in the open air. The opposition made in the name of religion to having base-ball, dancing, theatres, and pic-nics on Sunday is simply an oppressive attempt to keep poor people from being healthy and happy. Those who are glad to see that our Sunday laws are milder than those under which our ancestors suffered ought to remember that the avowed reason for making the change was that the old statute had become a dead letter. Law after law has been repealed, because nobody observed it. The best way to reform such laws is to violate them openly. That is the way we got rid of the laws against Saturday-evening amusements and Sunday driving in Massachusetts. Every prohibition of innocent amusements must be got rid of in the same manner. It is the special duty of the rich to work thus for the emancipation of the poor; and they will have a prompt reward in seeing their children attach new value to their fathers' views. The strongest point in the whole programme of Liberalism is the free Sunday. Rich people are already able to get a good deal of amusement out of the day; and they are bound to do their utmost to give at least an equal amount of liberty to the poor.

A third reform by which the poorest will gain most is that now going on in public schools. We are beginning to enlarge the course beyond what was needed to help children from comparatively wealthy families to become merchants, clergymen, lawyers, doctors, professors, fine gentlemen and ladies. The great majority of pupils must earn their living by manual labor; and the school ought to be carried on in such a way as to encourage them to honor manual labor, which they should be at least as well fitted for taking up when they leave school as when they enter. If you want a boy to get his living by the use of books, you do not keep him year after year thinking only of tools, without ever handling or even seeing a book. But it would be just as sensible to do this as to keep up the old-fashioned sort of schools for boys whose success in life must depend upon their skill with tools. It is harder to teach an illiterate man to read than it would have been to teach the boy. When the graduate of a high school takes up a trade, he finds the same difficulty with his tools that the illiterate man does with a book. His mind has been turned too far out of the right track. Here in Massachusetts, where the State says to the poor man, You must send your boys and girls to school, he has a right to expect them to be so trained as to go out of the school better fitted for such trades and employments as they must in all probability take up, than they would have been if they had not been taken out of his hands.

I am not trying to lower the mental standard of our schools. Recent experiments prove that such standard is most successfully kept up when manual training is made a part of the course. A century ago France was more enlightened than it had ever been before. She had been improving in civilization for untold ages; but only one in twenty-five knew how to read and write. The predominance of illiteracy for the whole race at that time was vastly greater than this. Man has been improving for thousands of centuries; but his progress has been much more largely

due to tools than to books. It is contact with real things, not mere reading about them, which has developed the human brain; and this great fact ought to be recognized in our schools. Where there is no manual training there can be no mental culture worth the name. Philosophy and theology show only too plainly that education has been superficial and visionary. All the scholars have suffered, and the poor man's children worst of all.

And, fourth, I need not do more than suggest the advantage of special trade schools, such as are now opened on Sundays by several European governments, to improve the workers in various handicrafts. So much good has been done, too, by our inebriate asylums, that it would be well for the State to put every drunkard into one, until he is thoroughly reformed. And then, again, concerning bathing, — actual experiment in Boston, last Winter, showed strong desire among poor boys and girls to get a bath even in the coldest weather. The people who talk about "the great unwashed" are themselves largely to blame for the existence of such a class. These are only a few of the institutions which ought at once to be opened, either by individuals or by the State, for the benefit of the poor.

I shall speak in another paper of what should be done with those who are unable or unwilling to support themselves. And to those readers who find what I have already said too petty and commonplace, I will only say that I would rather provide my poor neighbors with habitable cottages than with castles in the air.

F. M. Holland.

A BROTHERHOOD OF CONSENT.

Evolutionary ethics respects the individual. It makes perfection of individual character the supreme end, seeing that thus only can society be perfected. Society is indeed regarded as an organism, but the individual is to society what the cell is to vital tissue: the more perfect the cell, the healthier is the tissue. Obliterate the individuality of the cell, and all high organization is impossible. The communistic idea would subordinate the individual to society, — to humanity in general. It would sacrifice the living man to an abstraction.

The ultimate tendency of this ideal is toward the obliteration of individuality — the establishment of homogeneity of character and intellect, the fossilization of social instincts and activities through individual conformity and inactivity, thus defeating its avowed end and aim. This tendency is opposed to the entire trend of evolution, which constantly tends to differentiation, heterogeneity, individualism, progress. Whenever the communistic ideal becomes dominant, society is arrested in its development or hastens to decay. Communism is the sure precursor of social disintegration and death; it is a reversion to the earliest social status of uncivilized man. After communism, by a natural reaction, comes anarchy; and anarchy *lived out* is social dissolution.

This result can only be prevented by respect for the rights and personality of the individual, and respect by the individual for the laws of conduct as determined by the science of morals.

Voluntary co-operation instead of legislative communism constitutes the social ideal prophetically outlined by the study of the principles underlying the entire process of ethical and social evolution.

The liberation of the individual — his increasing freedom to secure the satisfactions consequent upon the natural and harmonious use of all his faculties — proceeds *pari passu* with an increasing dependence on society in general. Thus society integrates by a natural process of growth, forming a real brotherhood of consent, instead of a militant organization, consolidated by external coercion. The condition of society involved in this ideal is one in which each individual shall have full opportunity for the development of his whole nature, and to which each shall freely contribute his noblest and most conscientious service.

Lewis G. Janes.

LIGHT.

"The truths men will not see by light," he said,
"Through lightning they shall know."*
Humbly I bow before the master dead,—
But answer, 'Tis not so.

The truths men learn through lightning-flash are guess'd,
But never clearly seen;
They dwell not as a light within the breast,
A guiding star serene.

For thus the sacred flame of Freedom shines,
And thus the star of Truth,
When milder radiance at length combines
With fulgent gleams of youth.

Ah! brother, learn to wait upon the light,
As men wait on the morn,
Seeking to pierce the darkness of our night
For the first rays of dawn.

Then shalt thou see the glory upward creep,
Filling the azure sky,
See men awaken from their long, dull sleep,
See vanquish'd darkness fly.

Walk not by lightning-flash that dazzles thee,
Walk not by creeds that blind,
And "light that never was on land or sea"
Shall dwell within thy mind.

*Carlyle.

Elissa M. Moore.

A RECOLLECTION.

Beneath the splendor of glittering lights, charming girls with flushed cheeks, and faces here and there wreathed in coquettish smiles, are dancing in a ball-room. Round and round they whirl, in the arms of gay gallants, amid lively strains of music and a rich display of flowers. Now they chat, now they laugh, now some stop to catch their breath, and soon they are off again in a rapid waltz. Everywhere is life — mirth — merriment.

A young lady is sitting alone in an ante-room, looking out on the scene of gaiety. None of those attractive faces is more beautiful than hers; but, like some delicate-hued flower about to die in full bloom, she is fading away in all her loveliness. Yes, fading away; and who can know it better than she? Her cheeks are burning with a hectic flush. Dull pains extend across her chest. Again that hollow, hacking cough — how it grates on the ear! But there is no trace of physical suffering in her features. It is her soul's repinings that have inwoven those sorrowful hues in her tender beauty. A veil has lifted itself before her gaze. She is peering into the future, and, in a vision, she sees a maiden, clothed in a robe of white, soaring heavenward in the arms of the Angel of Death. The sweet, maidenly face is bending its piteous gaze upon a merry crowd of waltzers, as if yearning ardently for their love and sympathy; but they are dancing on joyfully, amid mirth, laughter and music, in utter neglect and forgetfulness of her.

The couples are resuming their seats in the ball-room. The first waltz is over and the music has ceased. A stately-looking man — one of the young lady's friends — enters the ante-room. He greets her with a bow and a warm shake of the hand. A lovely smile, in which she seeks to conceal the sombre tinge of her thoughts, answers his friendly greeting.

"Pray, Hortense," he says, in a half-playful, half-earnest tone, "what are you thinking about so intently?"

"Only about my friends, Harold," she replies, in a slightly tremulous voice. And then, as if impelled by some inward

emotion which she struggled in vain to repress, she rose, walked to the piano near which the young man was standing, sat down, and played *Consolation* — one of Mendelssohn's "Songs without Words." Her tones rose, full of plaintive pathos, giving utterance to as much passion as was possible to the waning physical strength of a touch naturally delicate. The music penetrated to her innermost depths, and she was feeling its power in the seeming expansion of her whole nature. On striking the last chord, she lifted her glance. A ragged flower-boy was peeping in from the corridor. As she caught sight of him, she moved hastily to the door and slipped a few coins into his hand.

"What a noble girl," her friend was thinking to himself; "and yet the hour of final parting will soon be here. A few tears, a few months of mourning, and then she will fade out of our memory as completely as if she had never dwelt among us. Why should so noble a woman have been brought into the world at all, if she was destined so soon to die?"

While these thoughts were passing through his mind, the young lady resumed her seat. He turned to her and said, "Hortense, I never heard you play with so much feeling before."

"It is so comforting a melody, Harold. It speaks right to the heart. The composer of that piece of music will never be forgotten, so long as there are any responsive chords in the human breast. It is so with all those who, feeling deeply the sorrows of others, have found a voice for their inward stirrings in some enduring form of art. Thus are human beings immortalized, in the ennobling influence which the creations of art exert over our lives. But it is only men of genius who enjoy so great a prerogative; we, of commoner texture — we, when our souls, winged for final flight, soar aloft into unknown, unknowable realms — we sink into the grave, and soon vanish out of the thoughts of our fellow-men. Is it not true, Harold? — is it not true?" And she bent over, eagerly, as if to catch the words about to fall from the lips of some great prophet.

"Let us trust not, Hortense, — let us trust not!" he replied, trying to conceal his own utter hopelessness in tones of half-suppressed despair.

"Oh! if only I could feel," she exclaimed — and her beautiful features lighted up for a moment with all the joy of a realized aspiration; — "if only I could feel that in death we, too, linger in the memory of our fellow-men, as a beneficent influence over their lives, the parting here would — but Harold, they are getting ready for another dance. Don't you hear those inspiriting strains? How inconsiderate of me to be sounding such gloomy notes! Go, please. Here comes your partner," — and, as he bowed himself out of the room, she tried, with a sad smile, to chase away all remembrance of what she had said.

. . . . . .

More than a year has rolled by. They have long since laid her away to rest, and she is sleeping peacefully under the drooping boughs of a lonely willow. Again those charming girls are assembled beneath the glittering lights of the ball-room, whirling round and round with their partners, amid flowers, laughter, mirth and music. Again he is in the ante-room. Some young ladies are there, too, talking and laughing about the merest trifle.

He is watching them, — when suddenly the image of a lovely girl, seated at a piano, steals in upon his vision. She has a look of intense earnestness in her face; and, as her fingers move over the keys, tones of passionate tenderness swell out, and die away again on the air. He looks! He listens! It is the same melody he had heard once before; and it brings back with it all the sacred memories of that night. He feels as if he were standing again in the very presence of that beautiful being. He cannot believe that she is really gone — gone forever!

A strange feeling comes over him. The frivolous laughter of those attractive girls grows oppressive. He turns away, walks to the window, and gazes up at the stars.

Presently he lowers his glance, and discovers a wretched beggar on the pavement below. The sight of this ill-clad little fellow, with his look of pleading misery, reminds him of the flower-boy who peeped in at the door more than a year before. In another moment the young man is at the beggar's side, holding in a warm grasp the thin, pale hand which he had just filled with coins.

In the thrill of fellow-feeling flowing from the pressure of that little hand; in the delight suddenly beaming out of those pitiful eyes, the young man learned at last to feel why the noble spirit lives even when so soon it must pass away.

"Hortense! Hortense!" he cried. "Oh, if I could but speak to you — but whisper a word into your ear!"

Then he released the beggar's hand, went into the corridor, came back again, and turned down the street, abandoning the life and gaiety of the ball-room for an hour's solitary communion with one who was no more.

SYLVAN DREY.

THE PHILOSOPHY OF FREE RELIGION.*

VI.

BY FRANCIS E. ABBOT, PH.D.

§ 29. The Scientific, Modern, or American Theory of Universals, which results necessarily from analysis of the Scientific Method, is SCIENTIFIC REALISM, as opposed to PHILOSOPHICAL IDEALISM; and it determines the subdivision of scientific philosophy into its three great departments, the theories of BEING, of KNOWING, and of DOING. The Scientific Theory of Being results from analysis of the GENUS-IN-ITSELF, and constitutes Ontology or CONSTRUCTIVE REALISM, as opposed to all forms of Constructive Idealism. The Scientific Theory of Knowledge results from analysis of the CONCEPT, and constitutes Psychology or CRITICAL REALISM, as opposed to all forms of Transcendental or Critical Idealism. The Scientific Theory of Conduct results from analysis of the WORD, and constitutes Anthroponomy (including Ethics, Politics, and Art in its widest sense), Sociology, or ETHICAL REALISM, as opposed to all forms of Ethical Idealism. The Scientific Theory of the Universe, as the absolute union of Being, Knowing, and Doing in the One and All, results from comprehension of these three theories in complete organic unity, and constitutes Organic Philosophy, Scientific Theology, or RELIGIOUS REALISM, as opposed to all forms of Religious Idealism.

§ 30. The problem of the scientific theory of Being is to determine, so far as it can be determined by the philosophical use of the scientific method, the actual constitution of the universe as a whole, that is, as the *Highest Known Kind of Real or Concrete Being;* and thereby to form a SCIENTIFIC WORLD-CONCEPTION.

§ 31. In order to grasp the full meaning of this problem, let us take, for example, a familiar instance of the known kind in the human race. The words "Man," "Humanity," and "Mankind," although in popular use employed vaguely and almost interchangeably, will serve our turn, if for present purposes we may be permitted to limit their signification by precise definitions.

By "Man," then, let us understand the CONCRETE INDIVIDUAL; that is, any and every living member of the human race in the fulness of his individual reality, including, on the one hand, all that is peculiar to him as a particular man, and, on the other hand, all that is common to him with other men in general.

By "Humanity," let us understand the ABSTRACT CLASS ESSENCE, including only the universal nature which is com-

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mon to all men as a class, and excluding all that is peculiar to each particular man as an individual. "Humanity" thus expresses what we all know as "human nature," which everybody recognizes as a mere abstraction by itself alone, and which nobody nowadays mistakes for an independent reality; it is real, but real only as existing in all real men.

Lastly, by "Mankind," let us understand the CONCRETE UNIVERSAL KIND OR GENUS, the human race as a whole, including all concrete individuals with all their individual peculiarities, and including, therefore, that universal "human nature" which, though a mere abstraction by itself alone, is nevertheless completely realized in each real individual, and in the race as a real whole of real individuals.

§ 32. These definitions bring out clearly the fact that "Humanity," the abstract class essence, is realized equally in the individual, "Man," and in the genus, "Mankind"; it constitutes that by which we reason from one to the other. Such is necessarily the case with every genus. In every genus, the constitution of the CONCRETE INDIVIDUAL and the constitution of the CONCRETE KIND reciprocally make known or reveal each other, just so far as each realizes and contains the ABSTRACT CLASS ESSENCE. True, the individual has his individual peculiarities, such as his "face" or "make" of individual features as a whole, which is never exactly duplicated in any other individual; while the genus equally has its generic peculiarities, such as heredity, bisexuality, gregariousness, and all other attributes which can exist only through the social correlation of many individuals in one kind. These peculiarities are not common both to genus and to individual; but the abstract class essence, unreal by itself alone, yet realized in both, is common to both. Hence the constitutions of the genus as genus and of the individual as individual, containing equally this common identical element, necessarily repeat, reflect, or reveal each other to that extent; knowledge of this common element in one is necessarily knowledge of it in the other also. The individual is a known fact; society is no less a known fact; but each is known only through the other, and what makes either known is what makes both known at the same time. This is the reason why, in general, the individual thing can be known only through its kind, and the kind only through its individual things. Upon this great principle of the RECIPROCAL REVELATION OF THING AND KIND rests, on the one hand, the possibility of *Induction*, or reasoning from the constitution of individual things to that of their universal kind, and, on the other hand, the possibility of *Deduction*, or reasoning from the constitution of a universal kind to that of its individual things. It is the antecedent condition, not only of all scientific hypothesis, but even of the syllogism itself, the universal type and instrument of all reasoning whatever. It is safe to say, therefore, that no principle, whether in formal or in applied logic, has a firmer foundation in science, nay, in the eternal constitution of reason itself, than this principle which results from analysis of the Real Genus-in-itself: namely, THE INDIVIDUAL CONCRETE THING AND THE UNIVERSAL CONCRETE KIND REVEAL EACH OTHER THROUGH THE ABSTRACT CLASS ESSENCE WHICH IS COMMON TO BOTH. On its logical side, this principle is the *Fundamental Law of Human Knowledge;* on its ontological side, it is the *Fundamental Law of the Natural Self-Revelation of Being to Thought.* It constitutes, therefore, the foundation of the Scientific Theory of Being.

§ 33. Now it is precisely this profound and irrefutable principle, this indispensable basis of all science and all reasoning, this necessary constitution of the Real Genus which renders the universe intelligible by mind, that Agnosticism unwittingly and blunderingly violates. Philosophical, conceptualistic, or idealistic Agnosticism builds in vain on the exploded German Theory of Universals (see §§ 9–22), and needs no further notice here. Popular Agnosticism, however, which has no Theory of Universals and therefore no Philosophy at all, professes to build on the facts of science, and to be as realistic as science itself. While it claims scientific knowledge of genera and species in Nature, as real kinds of real things, it at the same time denies all scientific knowledge of Nature in its infinite unity, as the supreme Kind of Kinds,—denies, that is, the possibility of a SCIENTIFIC WORLD-CONCEPTION. It thus proves itself totally incapable of perceiving that, from the mere logical nature of the case, *scientific knowledge of finite genera-in-themselves is necessarily, just so far, scientific knowledge of the Infinite Genus-in-itself*—totally incapable of perceiving that *two* in one hand and *two* in the other hand constitute *four* in both hands. In other words, popular Agnosticism possesses all the elements of a Scientific World-Conception, but does not possess synthetic ability enough to put them together or see the whole in the sum of the parts.

For, precisely as the individual thing is related to its kind, so is the kind related to its superior kind, this to the kind next superior, and so on till that highest kind of all is reached which is identical with Nature, the Universe, the One and All of Existence,—with Infinite Real Being; and, precisely as the constitution of the lowest kind is manifested or revealed in the constitution of the lowest individual thing of that kind through the abstract class essence which is common to both, so is the constitution of the supreme Kind of Kinds, or Infinite Real Being, manifested or revealed in the constitution of the whole vast chain of kinds down to that *individuum* which closes the series, be it atom, ether-unit, monad-soul, or what it may. The minimum of real knowledge, therefore, is, *just so far,* real knowledge of the constitution of the Universe in its unity, totality, and infinitude. In other words, the nature of the Infinite Whole reveals itself necessarily in the nature of each and all of its infinitesimal parts and each and all of its included kinds, in proportion to the relative elevation of each part or kind in the scale of being. This not only is so, but must be so, if the Scientific Theory of Universals is true; and there is no truth in science or in human reason, if that theory is false. It is logically impossible to deny all scientific knowledge of the Universe in its infinite unity without at the same time denying all scientific knowledge of it in its infinite multiplicity; for knowledge of the least of its parts is, precisely to that extent, knowledge of the whole. If popular Agnosticism only had enough philosophy to understand and follow out the logic of its own denials, it would be a mad plunge into bottomless, shoreless, skyless Ignorance—the suicide of reason itself in a delirium of cowardice and self-distrust. From this self-annihilation it escapes only by contradicting itself more stoutly and more unblushingly than the Athanasian Creed; and for this reason alone it is safe to predict that the reign of the Agnostic Creed over modern liberalism will be short.

§ 34. In its simplest form, then, the problem of the Scientific Theory of Being is: "*What kind of a Universe is this?*" Either the Universe is of no kind at all (which is absurd), or else its kind must be determined and discovered in strict accordance with the known universal law of all kinds: namely, the *Reciprocal Revelation of Thing and Kind through the Abstract Class Essence which is common to both.* The problem can be solved only on the principle that the essential constitution of the Universe more or less repeats, reflects and reveals itself in miniature in the constitution of each of the innumerable concrete kinds of which it is itself the absolute unity, although it cannot completely reveal itself except to itself in this same absolute unity. It is not necessary that all of these kinds contained within the Universe should be known by man, in order to enable

him to attain real knowledge of the constitution of the Universe as a whole, and thereby to form a scientific world-conception; real knowledge of any of these kinds is, just so far, real knowledge of the Universe as the supreme Kind of Kinds, and, the better its internal subordinate kinds are known, so much the greater will be man's knowledge of the supreme Kind of Kinds itself. Hence the orderly progress of science is the natural growth of man's knowledge of Infinite Being, and constitutes Revelation in that strictly natural sense of the word in which alone science can employ it.

Anything arbitrary, miraculous, or supernatural, anything beyond or contrary to experience, anything inconsistent with known fact or known law, anything incapable of verification by ascertained congruity with the already ascertained Order of Nature, would be utterly inadmissible in scientific philosophy, and therefore utterly inadmissible here. For this reason the thoroughly transcendental conception of the "Unknowable," in any other sense than that of the *Non-Existent* or the *Nonsensical*, must be rigorously excluded as a mere superstition, since it confessedly denotes that which is beyond all possible knowledge or experience. The Unknown, however, must be admitted to be as certainly real as the Known, since every step in the triumphant march of science, every discovery in the long history of man, has essentially consisted in the conversion of the Unknown into the Known, and since thus, by the widest possible induction, the reality of the Unknown has been established beyond all controversy as an object of perpetually possible experience. No "transcendental" conception — no conception, that is, which transcends actual or possible experience — can be recognized as legitimate in scientific philosophy; there is no such thing, therefore, as "Transcendental Realism" — a name which is self-contradictory, and hence utterly devoid of meaning.

It remains now to apply the principle of the *Reciprocal Revelation of Thing and Kind* to the solution of the problem of the Scientific Theory of Being: "What kind of a Universe is this?"

§ 35. The Universe, as the supreme Kind of Kinds which contains all other kinds within itself, is the real genus-in-itself in its absolute and all-comprehensive mode of Infinite Being. It cannot, therefore, exist as one among many universes of like nature; it must be the One and All, or it is not the universe. Hence the multiplicity involved in the essence of every kind as such must be found, in the case of the supreme Kind of Kinds, not outside of, but within, its own infinite unity; that is, the constitution of the Universe as a whole cannot be discovered by comparing it with other infinite wholes (but one infinite whole being possible), but only by studying the constitution of its own finite parts. Each known part reveals one real character of the whole; all the known parts together reveal all the real characters of the whole which have thus far come within the reach of human knowledge. Whatever parts or characters remain still unknown can only supplement, never subvert, the reality of those already known. Otherwise knowledge itself is an absolute impossibility, science is all an illusion, and, as Pindar sang, "Man is a shadow's dream."

§ 36. Now each of the real and concrete forms of existence which are known to man, boundless as their number and variety may appear, falls nevertheless under one or another of three great categorical Types of Real Being: namely, the Machine, the Organism, and the Person. The grounds of this division cannot be given at present; they will sufficiently manifest themselves in the course of what follows. The original question, "What kind of a Universe is this?" becomes now the more definite question, "To which of the three great types of real being, Machine, Organism, or Person, does the Universe belong?" The subject of our next paper will be to consider whether the Machine alone constitutes an adequate basis for a scientific world-conception.

COMPOSITE HUMAN NATURE.

For the sake of a better understanding of our nature, we distinguish between our physical, intellectual, moral, spiritual, social faculties, although in fact our nature may be one undivided whole. However that may be, I would fain believe there is no antagonism in our composite nature. The various powers may be specially adapted to their several functions, but are not contrary or harmful to each other.

I question, therefore, the statement in one of the contributed articles in the August number of The New Ideal ("A Study of Religion and Science"), that "religion is not a subject for the perceptive and generalizing faculties, which, if applied to it, have no other or logical effect than to discredit and dissipate it." Dr. Harris expressed a similar sentiment in his essay on "Religion in the School-room." We might as well say that religion, if applied to the objects of the intellectual faculties, would discredit and dissipate them; or that impulse, self-interest and love of universal order are inconsistent with each other; or that the Universe is at the mercy of two conflicting sovereigns.

Professor Harris, Dr. Martineau, Principal Shairp, Saint Augustine, and others, including Saint Paul, may be right in their analysis of human nature; but I supposed that the Unity idea was now assured. If our various faculties were all in full operation they would respond to each other in sympathy and without any let or hindrance. Health, knowledge and goodness have no jar nor discord in a school-room, a church, or a counting-room. The methods of obtaining them are not as different as theologians have maintained. I do not believe religion is acquired by supernatural means, any more than knowledge and health. Errors of judgment have done the mischief of estranging different parts of our nature from each other, but under the new *regime* we shall feel at home in church, school and shop alike. Wholeness will supplant separateness, and education will be applied to every part of our composite nature.

Wm. G. Babcock.

WHETHER A NEW RELIGION OR NOT?

Mr. Holland, in the August number of The New Ideal, has raised the question of the possibility of a new religion in the future, that shall take the place of the religions that now exist. His words are thoughtful, intelligent, suggestive. I think, however, there is something more that may be said upon a theme so large and wide-reaching as this.

It is undoubtedly true that the world is growing away — all the intelligence of the world at least — from positive, institutional religion; from all those types and forms of faith and worship that rest in the element of the miraculous or supernatural. Every faith or church that plants and founds on that must pass away, and the churches, the creeds, the Christianities of to-day stand for a decaying dynasty, that is erewhile to become extinct and have no like successor.

Whether there shall be a new religion depends for its answer very much, or wholly indeed, upon the meaning that may be attached to the word. Words change in their import, undergo marked expansion and even transformation in sense, in the growth of civilization. Every one observant of the meanings of terms in our own language knows that the word *family*, for example, bears to-day far different signification from what it did when its original form was framed among a people with whom all of a man's household were his slaves. The words *enthusiasm* and *lunacy* have undergone as great and almost as fundamental change, in the sense they convey. The words *spirit*, *God*, have experienced similar modification in import, as we see when we ascend to the meaning attached to them by the original framers. *God*, even in the popular concept, signifies something widely different, and also higher, more worthy, than Odin, or Guodan, which appears to have been the earlier form of the word God, and signified the wind.

Now, is it not possible that this word religion may undergo a like expansion and elevation, and come to stand, not for any conceived obligation that binds man to a personal anthropomorphic deity, with surrender to the requirements of his often capricious, always arbitrary will, and acceptance in faith implicit of his miraculous book, together with the paying to him court in the prescribed forms of service; but for obligation that binds to *reality*, to the felt presence within of that which is superior, supreme to the thought, with all which this implies in the life? With more just ideas of the supreme substance, or being, must come worthier and far different concept of the obedience, the worship, that should draw men to the same. I opine that religion may come to mean the simple, plain worship of truth and beauty; the pursuit by the

soul, in its deepest devotion, of the pure, limitless ideal. There is object here for reverence, for worship, for study, for practice in endeavor after appropriation, without end. How far and under what types this faith may cast itself into form, whether it shall institute a new *cultus* in any points like the old, time shall determine. It seems natural there should be celebration in public manner, perhaps invocation and rite, through forms of expressive symbol adapted to lift the mind nearest to that which speaks to it supremely in the depths of its being. It will appropriate the old and reject the old, building therefrom, through the vital chemistries of the soul, the ever-living and the ever-changing new.

And why should not the time come when men shall as instinctively and universally follow this higher,—love and pursue the purely spiritual,—as they now do the obscured, overlaid and corrupted spiritual, the concept tethered and enmeshed in the sense? It is a long reach, it is true, to that lofty height of pure and undimmed reason, in which is no darkness, no infirmity at all of vision or of mind's strength; mankind has made many a full day's march already, groping from superstitions slowly on its way to Nature's light; it has stupendous conquests yet to gain; but the word is Onward, the destiny is sure. A few failures, or many, do not presage the utter and final defeat. They are the school of discipline through which the thews are to be hardened and taught the cunning whereby the ultimate conquest is to be won. Many a brave knight fell ere the walls of spears and flame were leaped, which guarded the palace where lay the maiden waiting for her deliverer; ere the prince arrived who reached, woke and rescued her. It was not the first attempt that discovered America, or spanned the ocean with wings of steam, or laid the cables, or extorted the secret of the Nile. The laurel waits ever the brow of the heroically brave. Man is always in effort to reach the impossible, and always approximating, always achieving it.

There are those who, whatever the miscarriages or failures in the past, however remote, inaccessible or impossible appear the heights to be gained, and though infinitely distant yet the time, will still believe, and die in their trust, that the gospel of Humanity, what we may fittingly call religion, adoration of the One "whose temple is the universe" and "whose worship is virtue," shall yet be inaugurated as supreme, become the accepted faith and triumphal song of the world, the solace, support, and constant invigoration of the human race.

Emerson somewhere says, "Religion is the thrill felt in presence of the universal soul." That thrill can never cease to pulse through all the fibres of man's inner being. Future ages shall read, interpret, and appropriate its meaning with a fulness and freedom never approached before. Possibly it shall some day be found that the word *religion* is inadequate, bears too restricted, partial, limited a significance to express the experience the mind shall know. But in any event we shall have the *thing* which the term in its highest implication hints, and in the possible loss of the word we shall not be bereft. Perhaps, withal, we may consider that at present it is as fitting, as exalted an expression as our language has power to employ; and we may be pardoned for using it in its noblest, best import, certainly till some term shall be found which may more fitly symbolize man's devotion to the highest. To this use I believe the world is fast growing to-day.

Tyndall speaks of "the immovable basis of the religious sentiment in the emotional nature of man." And he adds, "To yield this sentiment reasonable satisfaction is the problem of problems at the present hour." CHARLES D. B. MILLS.

CORRESPONDENCE.

The Naturalistic Foundations of Nationalism.

DEAR FRIEND:— *Liendo Plantation*, HEMPSTEAD, TEX.

I READ with delight your lofty and very beautiful poem in the *Twentieth Century*, rejoicing that you also have faith in a thorough social regeneration; in the consummation of humanitarian principles.

What I forward to you to-day is but a poor and most deficient expression of what I feel and think concerning this great reformatory movement, the greatest of all that have ever been initiated. It was written at a steady temperature of 98 F., and amid other distracting conditions. (I work, myself, most of the time, on the farm.) Still it will, to some extent, elucidate *the naturalistic foundations of Nationalism.*

In my young days, I followed pretty closely the socialistic movement in France and Germany, and have since read a number of leading works on its scientific foundation. It has been long obvious that only by Nationalization of the means of production, and the formation of agricultural and industrial armies, could Justice be done to the suffering and oppressed multitude. But Bellamy, in his enchanting dream, has given a most captivating form to the supreme truth, generally neglected by social reformers; the truth, namely, that all industrial reform has to be made subservient to the purpose of giving free scope and full development to our higher human faculties.

I have read his book again, and am more than ever in love with it. A ten-cent edition should be printed and sown broadcast over the land. It cannot fail to win most of those who read it. I have tried the experiment upon several farmers in my neighborhood, and they all became enthusiastically stirred up for it. With kindest regards,

Yours cordially, EDMUND MONTGOMERY.

The Top of the Coach.

MY DEAR WEST: SPRINGFIELD, Mass.

I SEE you are tacking towards "Socialism." Well, that is the question of the hour. *Something* is going to happen if *something* is not done. What that something is, I don't know. I wish I did. This world-wide ferment will result in an *explosion* if it's not handled properly. Confined gas, like confined pus, always makes trouble and demands attention. And it's not safe to go to sleep over a boiler that is weakened by the pressure from within. If selfishness ("Individualism") is the rust that is causing the weakening process, why, let the rust be removed by the oil of human kindness and love. That, surely, would successfully lubricate many a squeaking joint in the social system. But the question seems to be, How are you going to get "love" into the head and hands of the all important *individuals* that make up the controlling forces of society? If the *individuals* are all right, society will take care of itself.

Some seem to fear that Christian Socialism, Nationalism, and so forth, are calculated to destroy "Individualism." Well, I have more fear that Individualism is so deep-seated, so inherent in human nature, that *it* will destroy Nationalism and kindred proposed systems for the amelioration of the circumstances attending the present condition of the "under dog." It seems to me that Robert Collyer has it about right when he says that he fears that we have not yet got the *material* for Nationalism. That, however, may be no reason why we should not push in that direction,—not forgetting that we may thereby be *making* the necessary material for such a structure of human society.

One feature occurs to me that I have not seen alluded to. It is this: Is not selfishness (perhaps a justifiable kind of selfishness) after all very largely the impulse behind this whole movement? The struggling masses realize, perhaps as never before, that the "upper classes" have much that they do not. They want these things too. They imagine that Socialism, or Nationalism, will yield them. But do they pray for Socialism in order that *all* may share alike? Is it not, to a large extent, a desire to gain the supremacy, to get, themselves, the places occupied by others, and then once more let "the devil take the hindmost"? The under dog naturally wants to get up himself, and get the other fellow down. Really, at bottom, is this not about the case with the masses? If they were, by some good fortune, placed on the top of the coach, would they be more disposed to get down and help pull, or be more sympathetic, than those already there?

In other words, the dissipating of *inherent selfishness* is the great task before the world. I know of no Utopian means of getting rid of it. Yours truly, C. T. STOCKWELL.

Those Shady Summer Homes.

DEAR SIR: ———, New Hampshire.

I have felt troubled at one of the editorial paragraphs in the August number of THE NEW IDEAL, entitled "Shady Summer Homes for Dogs and Cats." Although surely you would not mean it so, yet it seemed to me it was of a nature to encourage the thoughtless cruelty so prevalent among many people, who keep animals for pets and then turn them loose to starve during the summer months, when their city homes are closed. If you mean to have it inferred that we have no right to keep animals as pets, and spend anything for their support so long as there is so much poverty and suffering in the world, that is one position to take; but they give so much happiness to many people, and are such a help in teaching children to be thoughtful, and kind to others' as well as to their own pets, that I think they cannot be spared, and I can see no reason why they should not be provided with homes during their owners' absence, if it is not deemed best to chloroform them. The extravagant condition of luxury for them which you depict, is not, I presume, often realized, and when it is, some other form of extravagance in which the same people doubtless indulge, might quite as well be attacked.

Being so deeply interested in Humane work, which, to me, means kindness and love to all, including the lower animals, I felt sorry to see anything which it seemed to me was, as I said before, of a nature to encourage thoughtless cruelty in regard to them. I shall be glad if, at some future time, you feel like writing anything which may give a different impression in regard to this matter.

Yours sincerely, — — ———

BOOK REVIEWS.

True Manhood. A Manual for Boys and Young Men, treating of physical strength, moral excellence, force of character, and manly purity. WITH A SPECIAL PHYSIOLOGY. By E. R. Shepherd. Fourth Edition, *illustrated.* Chicago: Kindergarten Publishing Co., 161 La Salle St. $2.00.

This book may well be called a companion volume to *Tokology*, by Mrs. Alice B. Stockham, M. D., which is an invaluable work for growing girls and for women, and of which we shall have some word in our next issue. We shall no more than mention that there are certain imperfections in the book before us,—the same having to do, however, altogether with some of its theological implications, which in such a work (from our point of view) might well have been omitted. In comparison, however, with the worth of the volume as a whole, this objection may easily be put in the back-ground. "True Manhood" is a work that might well come to a boy of twelve, or even of seven or eight, as the wise, trusted counsel of a father or mother or elder brother. It is briefly a book of general physiology, but more particularly and exhaustively a book of that *special* physiology in which all fathers and mothers should be able and gladly willing to instruct their boys at a very early age. "Knowledge is power." Not always! Knowledge is power—*if it comes soon enough.* And here is knowledge for the boy,—self-knowledge,—in the imparting of which mothers and fathers may count themselves blessed. It is to be read, and talked over, by father with son, or, better still, by mother with son, without hesitation, without prudery. *No mother is a true mother* who does not instruct her son in just these things, or who does not tell her children, whether boys or girls, as early as they begin to query where they "came from," or where "baby" came from, the whole truth about herself and her divine mission as child-bearer, and about the nature and sacredness of their own physical being. "Information" will certainly come to the boy and girl,—on the street, from lewd companions, from observation,—but in what distorted and disastrous way most parents recalling their own youth well know. How infinitely better, in father's or mother's own wise and tender way! The future welfare of the race not only, but the physical well-being and mental peace of each present man and woman, depends on wiser and completer knowledge of these matters of sex and of the functions of parenthood. It is *an irreparable wrong* done by a parent to a boy or girl, to permit either to go beyond the age of seven or eight in ignorance of these things, and with many children the giving of the information here made possible might be begun even earlier than this. In the book before us the path is easily paved. Beginning with the seeds of plants and the eggs of birds, the way is easily led to animals and man, and in such a purely-worded, delightful way of illustration, engraving, and conversation, that the mighty mystery, while in physical fact explained, grows not less in itself mysterious, but takes on beauty and wonder, awe and sacredness, which to a boy will be influence for good, and for breadth of mind, and for self-reverence, during all his life.

An Old Religion. A Study. By J. C. F. Grumbine. Chicago: Charles H. Kerr & Co., 1889.

"The author of this essay [says the Introduction] seeks to disarm tradition of authority, and, so far as it is possible, to rescue Christianity from the perils to which it has for 1800 years been exposed." For 1800 years! This is an endeavor, then, to get back to the religion of Jesus,—of whom and of whose teachings, truly, it is continually patent to the world the majority of Christian churches have known little, and for whom and which they have cared less. But why does Mr. Grumbine wish now to *christen* as "Christianity" that which, by his own showing, has never been Christianity? The word is one of those "damaged" words which the future is to relegate to the limbo of the obsolete. The title "Christ" never had the least rightful application to the man Jesus; the system "Christianity" never had the least reference to his actual thought or actual life. An interesting and timely portion of Mr. Grumbine's book is that where, in considering the urgent needs of our own time, the author asks, "What will the ministry say and the church do?"

"When it is known that the masses of our people are yearly sinking deeper into the social sty by the curse of industrial slavery, and into conditions and tendencies of living from which there seems to be little hope of escape, and by which generations unborn will carry in their lives the evils of these dark days, we ought to be sufficiently alarmed over the grim evils which breed like vermin in our midst. The following is authenticated and published by the London *Star*, and its unsuspected facts are but the echo of a similar condition of things in New York city, where, upon excellent authority, there are 32,390 tenements with a total population of 1,079,728 persons, of whom 142,519 are under five years of age:—'There are three hundred thousand of the very poor in London. That is a normal state. These people are never properly housed, never properly fed, never properly rested. After they leave childhood they have no leisure. In the bad times they suffer actual starvation, relieved by the charity of their neighbors. Out of the half-million inhabitants of the Tower Hamlets nearly ninety thousand are too poor to live. Twenty shillings a week is an average wage. A fourth of this is spent in rent. At least 16s. 4d., as Mrs. Barnett shows, ought at the lowest figure to be spent on food. But if all that is spent, there is only 3s. 8d. for the rent, instead of 5s., and there is nothing—positively nothing—for coals, clothes, boots, club-money, schooling, illnesses. That is the normal condition, but loss of employment is always a factor with the unskilled laborer, who has often to fight a daily battle for his daily bread, and who—because there are more people in London every year, and the landlords take care that there shall be no more land—must, before he can even begin that struggle, pay a twenty-five per cent. premium to the land monopolist. This is the London of to-day. What may the London of to-morrow be—in a war, under new commercial conditions, such as may arise in the attempt to diminish the cost of production and enhance the price of the product—with less work for the laborer and more for him to pay for his bread, his salt and his coal? What a prospect is this that civilization offers its children!'"

In one of the notes at the end of his little volume, Mr. Grumbine quotes with much aptness, as the summing up of this whole matter of Christianity and Poverty, "If a small percentage of the volumes in our theological libraries had been devoted to a discussion of man's duty to his fellow-man, the thought and investigation essential to such a consummation would have brought light to great realms of present darkness. The church has been reaching down into a sin-polluted pool to rescue individuals, but has *given little attention to the causes which render the pool impure.*" We fear an Old Religion will never attempt this new work. Cannot Mr. Grumbine now write, for THE NEW IDEAL, with his customary force and keenness, "A *New* Religion"?

NOTES.

The Single-Tax Man and the Clergyman.

[Adapted by the *Standard* from *Toronto Grip.*]

S. T. Man—I just dropped in, sir, to ask if you believe that God made the earth, and if so, that he made it for all his children alike?

Clergyman—Of course I so believe. God is no "respecter of persons."

S. T. M.—Then if one man appropriated to his own private use the whole earth, without giving an equivalent of its value, he would be doing an injustice to his fellowmen?

C.—He would, most assuredly.

S. T. M.—Then if any number of men appropriate any portion of the common heritage, without giving an equivalent to the rest, the injustice would be the same in character?

C.—True—there's no doubt about that.

S. T. M.—But, if that equivalent were given, wouldn't the equal natural right of all be vindicated and the ends of perfect justice be met?

C.—Unquestionably; but how can you fix that equivalent, as you call it?

S. T. M.—Nothing simpler—its annual value to the appropriator; in other words, what the presence of population makes it worth in the shape of rent.

C.—Yes, that seems reasonable enough.

S. T. M.—That rental value could be taken in the form of a tax annually, all other taxes direct or indirect being abolished.

C.—I see; that would relieve labor from burdens now borne; but how about landlords?

S. T. M.—It would extinguish landlordism, that's all. But if, as you believe, God made the earth for all, he never meant that some should live in idleness on the labor of others. "Whoso will not work shall not eat," you know.

C.—Young man, there's Christianity and sound reason in these ideas, which are quite new to me. Now, if those crank single tax people would devote themselves to something of this sort——

S. T. M.—Sir, these are the doctrines which the anti-poverty men advocate. Good morning, sir.

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IF we printed a weekly instead of a monthly, we should have given, before this, some extended account of the recent Bruno Memorial, erected in the city of Rome on the spot where, for Truth's sake, in February of 1600, Bruno was burned to ashes, at the command of the church. Other journals, however, have printed in this connection abundantly, while our small space has dealt with other topics of to-day, as important. As the next best thing to printing a special Bruno Number, as we should be obliged to if we did the subject justice, we are glad to call the attention of our readers to the following:

The *Freethinkers' Magazine* for September will be a Bruno number. It will contain a page illustration of the Bruno monument, George Jacob Holyoake will furnish an original article on "The Murder of a Philosopher," T. B. Wakeman one on "Giordano Bruno in the Past, Present and Future"; there will be an original poem on Bruno by Lydia R. Chase, a sketch of the life of Bruno by Professor Thomas Davidson, also an article on Bruno by Karl Blind, from the *Nineteenth Century*, and much other valuable and interesting matter. Price, 20 cents. Address, Buffalo, N. Y.

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